

THE BOY SCOUTS 300,000 STRONG

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THE BOY SCOUTS 300,000 STRONG

THE OUTDOOR ORGANIZATION OF BOY LIFE FOR VIGOR, SKILL, AND MORAL COURAGE

BY

WALDO H. SHERMAN

THE day was fine, and as I was not "hiking" I arrived in camp ahead of the scouts, and was on hand to witness the whole of the day's proceedings. The camp site on Hunters Island, N. Y., was high and dry and sanitary. Presently I heard the shouts, and calls, and laughter of boys' voices. The first troop — a church troop, as it happened — was composed of twenty-four scouts, who all gave satisfactory evidence that the "hike," although hot, had by no means caused a depression of spirits. They came into camp in the freest and easiest manner possible, the scout master in the lead. There was no attempt at parade on the march, although later in the day these same scouts showed that they had been well drilled, and knew how to parade when occasion demanded.

As the camp equipment was somewhat delayed in arriving, the boys lost no time in getting their bearings and discovering points of interest, that they might report later, in council, to their scout master. They found a good spring in the neigh-

borhood, an abundance of firewood, a path leading down the slope to the bay, where boats were tied, and a fine place for swimming. They were soon taking their first lesson in tent pitching. The tents erected, the next thing was a swim, a single patrol being instructed to remain and build a fireplace and get the kitchen ready.

I looked up a scout who had specially attracted me by his alertness. I found him in a tent, sitting on the edge of his cot drying himself after his swim. He was a lad of twelve, with bright, blue eyes and light hair, most attractive in manner and appearance. I asked him why he wanted to become a scout, and he answered: "I always liked the outdoor-life. I always liked to go camping." He had been a scout — a tenderfoot — only two days, although he had been in training for some time. His troop, he informed me, was composed of tenderfoots and second-class scouts, with one boy nearly ready to qualify as a first-class scout. To become a tenderfoot, he told



AN UNUNIFORMED PATROL FROM NEW YORK

The fourteen-mile "hike," the fifty-yard swim, and other proofs of physical fitness are part of the scout programme

me, he had to know the scout law, the scout sign, and how to salute. The scout-law he repeated as follows:

A scout is trustworthy.	A scout is obedient.
A scout is loyal.	A scout is cheerful.
A scout is helpful.	A scout is thrifty.
A scout is friendly.	A scout is brave.
A scout is courteous.	A scout is clean.
A scout is kind.	A scout is reverent.

The scout sign is made by holding the first three fingers of the right hand upright,

palm to the front, with the thumb resting on the nail of the little finger; to salute, the three fingers thus held are raised to the forehead. He said he had to know the composition and history of the flag, and the proper method of saluting it, and he had to tie four different kinds of knots. Thereupon he showed me how to tie a square, two half-hitches, a fisherman's and a timber hitch. Finally he added, he had to take the scout's oath. This he also repeated to me:

"On my honor I will do my best:

To do my duty to God and my country, and to obey the scout law;

To help other people at all times;

To keep myself physically strong, mentally awake, and morally straight.

A bugle call was heard, and my scout was off, but he called back from the door of the tent, giving me the salute, "I must get to work — you know a scout is always busy." I left the tent, too, to see what the call meant, and found that the scout master was directing the preparation of dinner, and the unloading of the provisions. Every scout was put to work, one group chopping fire-wood, another building the fire, a third preparing potatoes, still others cutting bread and doing general work in the kitchen. In a short time a good, wholesome dinner, cooked by the boys, was served to good appetites.

Then came the clearing up and cleaning



COLUMN OF FOURS. THE MANATI TROOP IN PORTO RICO



THE PATROL LEADERS IN SHERMAN, TEX.

be used for fire wood. In the afternoon other patrols with their scout masters arrived, most of them "hiking" it all the way from the city; and finally word came that a troop of twenty-four Chinese scouts were across the bay, with no means of reaching the camp. Immediately the scout master sounded his whistle, calling in all the boats. One or two scouts in each rowed out to the scout master's launch, and roping the boats together, were soon making their way rapidly across the bay. They came back, every Chinese scout wearing a uniform, and with the American and Chinese flags unfurled to the breeze. These Chinese scouts were as truly alive to the fun of the day as the American troops; and as the



A BAND OF SCOUTS IN HONOLULU



TROOP NO. 2 OF GUTHRIE CENTRE, IA.

up. Before they had finished, the tooting horn of an automobile was heard, and the scout commissioner arrived, accompanied by the secretary of the local council — an expert on the dietary department of camp life. He was soon busy, helping make proper, sanitary kitchen arrangements, while the scout commissioner was showing the boys how to prepare a kitchen incinerator, explaining as he worked how necessary it was that a camp should be perfectly clean and sanitary, and that the safest way of disposing of all refuse was by burning it.

In the afternoon those who cared to, went swimming. Others preferred to learn how to put up tents, and still others to swing an axe on a great cedar tree that had fallen, which they had been told could



TROOP NO. 9 OF BALTIMORE, MD.



SCOUTING IN CALIFORNIA. THE ANAHEIM TROOP IN THE HILLS

scout master gave the order to break ranks, they went rollicking about on the grass, laughing heartily, and indulging in all sorts of pranks.

In answer to my inquiry of the Chinese scout master as to why his boys wanted to become scouts, I was somewhat taken back to have him answer promptly, "Patriotism, of course." Rather a remarkable point of view, I thought, for boys who can never become citizens of our country!

This is a fair sample of a new influence in the lives of 300,000 boys in this country. From one coast to the other the boy scouts movement has spread. There are scout

patrols from Florida and Texas to the Canadian border, scout patrols in Porto Rico, in Honolulu, and in the Philippines. The boys join for the fun there is in it and also because it helps them become stronger and more skilful physically — but it does much more than this. There are a lot of things that are never taught in school which go to make up an all round man. Many of these are taught in scouting, for a boy who has been a scout will have control of himself and some understanding of the fundamentals of life.

The movement may be young to judge of its wearing qualities, but guessing by its wild-fire spread across the country



THE FIRST INDIAN PATROL USING THE SEMAPHORE CODE

The front line spelling E-a-g-l-e and the rear line P-a-t-r-o-l, after two days instruction



THE GRAND COUNCIL AT WOODCRAFT CAMP

On Silver Bay, Lake George, where scout patrols from many states meet in the summer

(for it certainly takes with the boys!) the "Boy Scouts of America" as an organization has come to stay. Possibly it should be called a movement rather than an organization; for, although it is in itself a well-thought-out organization, it is also a movement allying itself to any organization already formed which has work for boys for its aim; and, except for the required touch with the National Headquarters to give the movement coherency, direction, and intelligent promotion, it is dependent for its management and control upon the volunteer workers in the local field. These volunteer workers are the local council, the scout commissioner, and the scout masters.

The National Headquarters are at 200 Fifth Ave., New York City, where an executive force of paid officers is directing the movement. These officers are answerable to, and in close touch with a National Council, of which President Taft is Honorary President and Col. Theodore Roosevelt Honorary Vice-President. Mr. Ernest Thompson Seton is Chief Scout.

Boy scouts are formed into patrols, which consist of eight boys each, one of whom is appointed patrol leader, and another assistant patrol leader; and three or more patrols form a troop. A scout master has charge of one or more patrols or of a troop. The scout master is guided by a local council, composed of prominent men in a community. And where there are many troops in a place, there is a scout commissioner at the head of the scout masters.

A scout becomes first a tenderfoot,

after having met certain prescribed requirements. After serving a month, he is in a position to qualify for the degree of second-class scout. The requirements and tests for this degree call for considerable training. To pass to the degree of first-class scout, much more strenuous training is required, and, owing to the youth of the organization, first-class scouts are still few and far between.

Of the 300,000 boys in the movement about 100,000 are tenderfoots and second-class scouts, with 200,000 more in preparation. There are between 3,000 and 4,000 scout masters enrolled at the National Headquarters. Patrols or troops have been organized among nearly every nationality represented in this country, and most flourishing troops are reported in our island possessions, notably in Porto Rico and in the Philippines.

The movement reached a degree of perfection in England, under Lieutenant-General Sir Robert Baden-Powell prior to the formation of the *National* organization here; though it is primarily an American movement, France, Germany, Italy, and many other foreign countries — twenty-four at present — have fallen in line.

The Boy Scout movement is a programme for boyhood, a recognition of boyhood life, beginning at twelve years, when the boy is just developing into manhood. It is the psychological time when the boy's activities most need directing along useful channels. Scouting takes a boy at this critical period in his life and



A GOOD SCOUT GAIT



A SCOUT TROOP PRACTISING SIGNALING



A TROOP OF BLIND SCOUTS



A STRETCHER OF POLES AND COATS

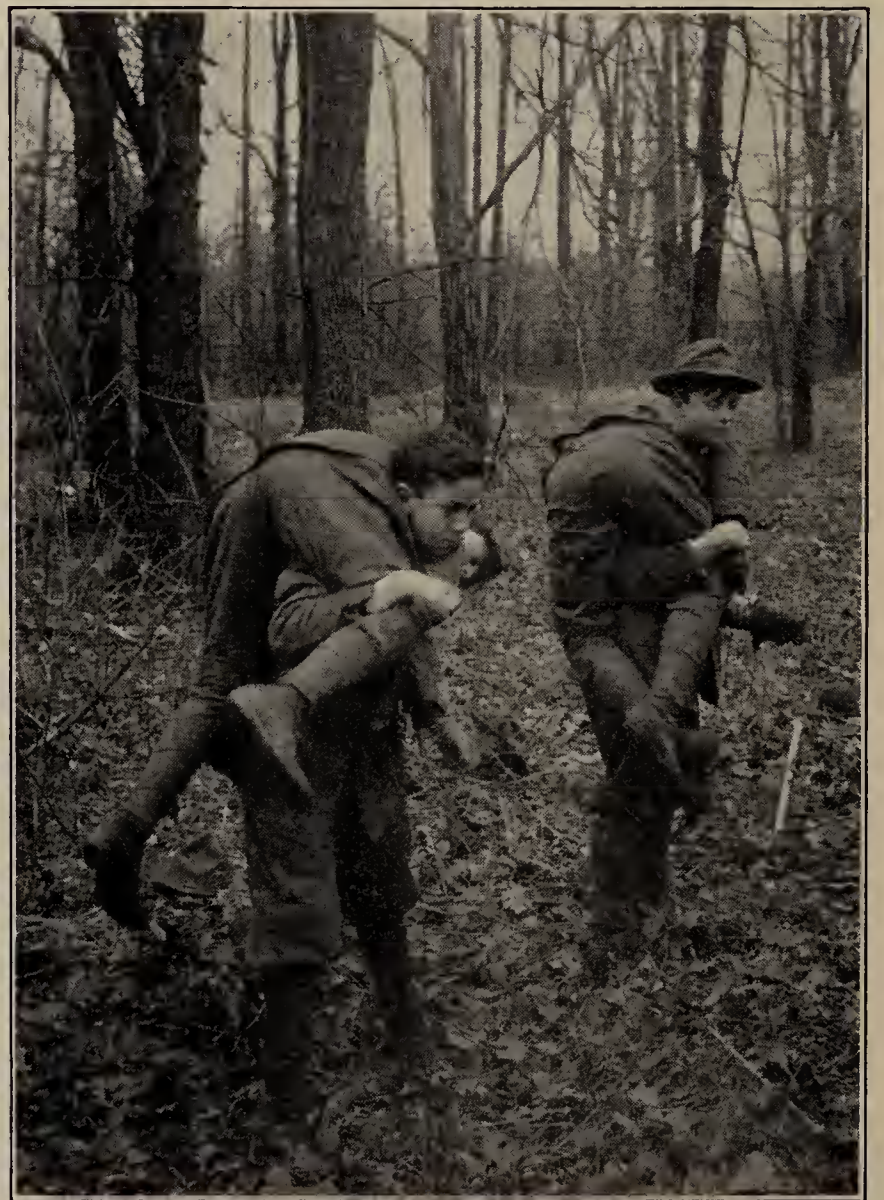
Early in the scout training comes "first aid" information

provides him with healthful, outdoor recreation, which, at the same time, gives him an outlet for his pent-up energies and a practical means of applying those energies. It instils in his mind a love for all manly virtues and emphasizes those virtues that the boy is most apt to count least, such as courtesy, gentleness, and thoughtfulness for others. It trains him, moreover, to be observant, alert, and self-reliant.

City life for the growing boy is unnatural, and scouting is a protest against it. In the city a boy's life is hampered — not only that, it is pampered. It is hampered by the very surroundings in which it is lived; for, necessarily, his recreations are circumscribed, and give no scope for ingenuity and inventiveness. It is pampered — made helpless, softened — for so much is done for him. His playgrounds and gymnasiums are built for him, and he has but to go and enjoy what has been prepared. Scouting calls to the woods, to life in the open, and meets a ready response in the life of every real boy; for there is a fascination for him in

starting at the beginnings of things and learning to do for himself. Scouting moreover acquaints him with life and the practical things of life; lays great stress upon physical strength, courage and fortitude; provides him with games that test and challenge his powers of observation and endurance and tend to develop in him a rugged, self-reliant individuality.

The scout motto, "Be Prepared" is made the guiding principle in the scout's life. He is taught that he must be prepared to make the most of himself, and to be of the greatest possible service to others. He is taught that, in order to do for others, his own self-development must be of the highest possible order. Whatever latent possibilities are within him must be brought to the surface, and the abilities and talents of which he is possessed must be fostered and developed to the utmost. In short all his powers must be trained and brought under the control of his will. First his body must be made strong and supple; his muscles



THE FIREMAN'S LIFT

by which the weight of the injured person is placed on the shoulders, where it can be carried best

hard and powerful; his perceptions keen; his powers of observation must be quickened and trained; his powers of endurance cultivated and strengthened.

No boy can become a first-class scout until he can give proof that he possesses these qualities. He must prove his physical strength by the fifty yard swim, or the fourteen mile "hike" or by the rowing contest, or by felling a tree and trimming light timber. He must prove his skill by producing an article of carpentry or cabinet-making. He must understand signaling by the Morse or Myer alphabet; he must be able to read a map and draw one, in rough sketch, of the community in which he lives; he must be a good judge of distance, size, numbers, height, and weight; he must know at least ten species of trees or plants by their bark, leaves, flowers, fruit, or odor; or he must know six species of wild birds by their plumage, notes, tracks, or habits; or six species of native wild animals by their form, color, call, tracks, or habits; he must be able to find the North star and to name and describe at least three constellations; and finally he must give satisfactory evidence that he has put into practice in his daily life the principles of the scout law and oath.

In addition to this he receives instruction in "first aid," learning what treatment is required in cases of drowning accidents, suffocation, sunstroke, wounds, hemorrhages, etc. He is taught how to bandage

a broken arm or leg, how to apply a tourniquet, how to produce artificial respiration, and much more that comes under the general head of first-aid.

The Red Cross Society has volunteered its aid in training scouts along this line; and already many have been privileged to hear practical lectures and receive valuable training from the surgeons, physi-

cians, and nurses sent throughout the country, for the purposes of education, in the car of the American Red Cross Society.

There is moral training in scouting. It is one of its strongest features. The promise to "do a good turn daily" has a physiological as well as a psychological effect on the boy's life. The scout is trained to be an observer of life in action, and to be thoughtful of his life in its relationships to other lives and to the life of the dumb animals about him. He promises to be a friend to animals. He is taught to study them and protect them, and he is forbidden to kill or harm any creature unnecessarily.

He is encouraged to be thrifty and economical. Before he can become a second-class scout he must have earned and deposited at least one dollar in a bank; and this amount must be increased to at least two dollars before he can qualify as a first-class scout.

He is taught to be courteous, unselfish, and considerate of others' rights and is forbidden to take pay for a kindness rendered.





LEARNING THE ROPES

To become a scout a boy must learn the scout law, the scout oath, and how to tie four kinds of knots



LOUISVILLE (KY.) SCOUTS AT MEAL TIME

A part of the scout-teaching is to be able to live in the open properly and in comfort



He is taught the importance of keeping his body clean, his mind wholesome, and his life pure. These lessons are inculcated through stories about the camp fire, and by other practical means.

This, then, is the training that a boy gets in scouting; it is the kind of discipline that keeps him

“physically strong, mentally awake, and morally straight.”

The key to the whole situation is the scout master, for there can be no patrols or troops of scouts without a scout master. He must be a man at least twenty-one years of age and of good moral character. He does not necessarily have to be proficient himself in scouting to be the leader and director of the boys' activities. Every scout master is required to be registered and to receive his commission from the National Headquarters, and to fill out and return reports which are sent to him from its office at stated intervals.

The success of the movement depends largely on the efficiency, loyalty, and personality of the scout master. He is the leader of boys at a time in their lives when they are most impressionable, when they are most given to hero-worship. It is possibly the walk and the talk, the

comradeship and the friendship of his scout master that influence most vitally the boy at this time. Scouting, therefore, opens a wide field of usefulness to men interested in boy life. It gives scope for a new kind of lay worker in the community. He has an opportunity to give boys a citizenship

training that is practical — a kind of training in the boy's life that he does not receive in the home, the school, or the church. A supplementary training it is, connecting and correlating these others, but adding much that they fail to supply.

“The man of culture is the man of service.” And it is true that many young men are leaving our colleges to-day ready and anxious to be of service to the community in which they live, but they fail to find suitable and agreeable channels. The work of a scout master is sufficiently varied, is sufficiently lofty in its ideals, to meet the aspirations of any such young man.

The University of California, recognizing the great possibilities in all-round development through scouting, has been the first to add to its curriculum a course in scout-craft, to train young men to become efficient scout masters. This course will count toward the degree of A. B. just as work in Latin, French, English, and Philosophy does.

The scout law is a moral code, and contains nothing antagonistic to the work of any other organization for the well-being of boys. It does not take them out of the church, or the Y. M. C. A., or boys' clubs or brigades, any more than it takes them out of their homes. Indeed the experience has been almost universal that these other organizations welcome the formation of boy scout patrols in their membership; and social and religious leaders of





THE SCOUT PATROL FROM TROY, N. Y.

that bore a message from the mayor of that city to Mayor Gaynor of New York

boys state that scouting widens the scope of their influence.

There is comradeship and fraternity in a uniform, but the uniform of the boy scouts is by no means essential to membership. It has its advantages: it is picturesque and distinctive, as well as serviceable. It tends to develop a demo-

cratic feeling. It checks snobbishness, and helps the boy to feel the force of the scout law that, "a scout is a friend to all and a brother to every other scout." Social distinctions are not permitted in scouting, and a common uniform does much toward obliterating them.

Besides the uniform there are simple



THE CHINESE SCOUTS FROM NEW YORK
At Camp Higgins on Hunter's Island in Long Island Sound



THE END OF THE DAY'S WORK



STANDARD BEARERS OF THE JAMAICA, N. Y., TROOP

badges of rank for the different national and local officers. There is no ritual, and the degrees of scouting — tenderfoot, second-class, and first-class — are conferred without any marked attempt at ceremony.

When a boy becomes a first-class scout, he is in line for further recognition in scouting through what are known as merit badges. These are conferred for special proficiency in any line of scouting, and are sufficiently varied (there are more than fifty) to allow any boy to pursue the subject which most appeals to him, or to acquire proficiency in almost any vocation that he may select. To obtain these a scout must meet certain prescribed requirements, and pass certain tests.

Scouting aims also to take hold of the boy from the community standpoint; it is the community's opportunity to show its interest in him. In scouting a boy is made to feel that he is a recognized asset in the community. Estimate the effect on the citizenship life of to-morrow

of the attempt on the part of hundreds of thousands of boys to live up to teachings as the following (taken from the official Handbook):

A scout's honor is to be trusted. If he violates his honor by telling a lie, or by cheating by not doing exactly a given task, when trusted to his honor, he may be directed to hand over his scout badge.

He is loyal to all to whom loyalty is due: his leader, his home and parents and country.

He must be prepared at any time to save life of injured persons, and share the home duties. He does a good turn to somebody every day.

He is polite to all, especially to women, children, old people and the weak and helpless.

He obeys his parents, scout master, patrol leader and all other duly constituted authorities.

He does not wantonly destroy property. He is faithful, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects.

He may give his services for pay but must not receive tips for courtesies or good turns.

He has the courage to face danger in spite of fear. He has to stand up for the right against the coaxing of friends or the jeers or threats of enemies, and does not let them down him.

He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and lives with a clean crowd.

He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion.



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